CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

NOTES UPON THE BIBLE.

Besides the direct appeal to ancient copies, the general agreement of which in all important points furnishes so satisfactory a presumption of their purity, this presumption is strengthened in no small degree by the citations from these books, which are to be found in the writings of Christians of the early ages, and of every succeeding period down to the present time. These, as far as they go, and as far as they agree, prove that the text has undergone no change, and that it is now what it was at first. Nor is it to a small number of texts only, that this argument applies. The books of the New Testament were then, as they are now, the fountain, from which preachers and writers drew all their instructions. Constant appeals to their authority, and copious extracts from them appear in all their writings. It has even been asserted, that nearly a complete copy of the New Testament may be found in the quotations from it of three writers only of the third century, who lived in different countries, and whose works have come down to us. In these quotations we see what the text was at that time, at least as it stood in the copies, which were in their hands; and we have the most satisfactory evidence, that is *substantially* the same now, that it was then.

This qualification in the assertion of a pure text is not to be overlooked. The pretence that it is absolutely faultless, that no errors have crept into it, and have been transferred from one copy to another, while it existed for fourteen centuries in manuscript only, and during that period was transcribed so many thousand times, in the original language, and in the several languages into which it was translated, is too absurd to be entitled to a moment's consideration, contradicted as it is by the *various readings*, which are found in the different manuscript copies, that are preserved. For, of several *various readings* of the same word or sentence, it is certain that *one* only can be the right one, every deviation from which is a corruption. No single copy now existing is entitled to the distinction of being assumed as a standard, by which all others are to be judged, and every deviation from which is to be regarded as unquestionably a corruption. The supposition supported by the strongest presumption is, that although some copies may be of far better authority than others, no one extant is entirely free from false readings.

In the beginning of the last century some alarm was excited by the great number of various readings, which were discovered by eminent critics, in comparing together a vast number of ancient manuscripts; and no small uneasiness was expressed under the apprehension, that the foundation of the Christian faith would be affected, and that uncertainty would be introduced into the doctrines of the gospel. But these apprehensions have yielded to more just and enlightened views on the subject. It is now well understood, that the circumstance so alarming at first is of immense value; since it supplies at once one of the most convincing arguments for the general purity of the text of the New Testament, and the means of correcting it, wherever faults have crept in. For it proves to us, that no prevailing party in the Christian Church has been disposed, or if disposed, has been able to produce a uniformity in the sacred text by expunging from it, or altering to their purpose, whatever was unfavourable to their peculiar views of Christian doctrine. We see that "the several manuscripts are of separate and distinct authority, since they were evidently not copied from each other, but from different originals, and by persons who could not be suspected of mutual concert; since they were separated from each other by distance of time and place, and by diversity of opinions. They were not the works of a single faction, but of Christians of all denominations."* The means also which they furnish for correcting errors in the present text, and recovering a more perfect one, are invaluable. With respect to all other ancient writings, the value of an opportunity of comparing together a large number of copies, which vary from each other in their readings, has been long understood. It is well known, that those of the ancient classics, of which we have the fewest manuscript copies, have come down to us in the most imperfect state; and the discovery of a manuscript before unknown seldom fails, by some new readings to improve the text, to throw new light on difficult passages, and to give meaning to some, which were unintelligible.

Now in proportion as there are more manuscript copies of the New Testament than of any other ancient book, because no other book was ever so much read, by so many persons, and those scattered over so many and so distant countries were so often transcribed, translated into so many different languages, preserved with so much care, or deemed of so momentous importance; we may reasonably expect to find the number of various readings multiplied. And as these are multiplied, the suspicion of concert and fraud, for the purpose of accommodating them to the doctrines of a sect or the views of a party, will vanish; and the means will be supplied for correcting those errors, which design, or carelessness, or ignorance may have introduced into the text, and for recovering the true reading. (*To be continued, from the Christian Examiner.*)

* See Mich. Int. to the New Test. vol. i. ch. vi. § 5.

CREEDS THE SOURCE OF INTOLERANCE.

To the passion for established Confessions may be attributed the propensity, so common among christians, of calling harsh names, applying reproachful epithets, and charging their brethren with heresy and unbelief. It is observable, that they who are the most rigidly wedded to forms of faith, have usually been the first to commence the outcry of heresy, and the most relentless in pursuing the unfortunate delinquent. The reason is obvious. While they are guided by human forms, why should they not condemn all persons as infidels, who persist in acknowledging assent to the Bible only. Was any man ever denounced as a heretic for not believing in the Bible? Not one. Martyrs have been tried by creeds, and condemned for denying creeds. They have suffered for the constancy of their faith in the scriptures. Does not every church employ the term heretic to denote one, who rejects its assumed articles?—Does not that, which makes a heretic in one church, make a saint in another? Judge every man by the Bible alone, and you will have no further occasion to torture his conscience and blacken his character with the hideous terrors of excommunications, anathemas, and cruel aspersions on the charge of heresy.

I speak not of the original meaning of the word, but of its popular use, or rather abuse. Every person charged with heresy professes a firm and sincere belief in the Gospel. Otherwise he would not be a heretic, but an infidel. His accusers call him a heretic, not because he does not believe the Bible, but because he cannot believe it as they do. He is a heretic in the eyes of Calvinists, because, perhaps, he does not believe one of the five points; of Arminians, because he believes them all; of Baptists, because he sprinkles infants; of Congregationalists because he does not sprinkle them; of Presbyterians, because he believes in bishops; of Churchmen, because he does not believe in them. And so we are all heretics to one another, and yet the faith and hopes of all centre in the Gospel of Jesus Christ.

Is it said, that in accusations of heresy, the accuser always understands the term to indicate a deficiency of faith in the Scriptures? Let this be granted, and the case is not altered. The accused tells you that he *does* believe the Scriptures, and what better authority can be had, than his own declaration? May we not justly consider the enforcement of a charge, under such circumstances, as the wickedest persecution? Why is he to be branded with an odious epithet for valuing his faith as dearly as another, who may rashly accuse him of being a heretic for maintaining his independence and a clear conscience? Abolish creeds, obey the Scriptures, respect conscience, and no room will be left for churches, or individuals, to denounce their brethren as heretics, or to kindle discord by recrimination and offence.

But oppression and tyranny, contentions and broils, quarrels between churches, enmities between neighbours, coldness between friends, faction in states, tumults in society, tranquillity disturbed, peace destroyed, and good faith violated, have not constituted all the bad effects of prescribed forms of belief. They have been the refuge of depravity, the cloak of artifice, the screen of hypocrisy, a veil of darkness, which has concealed many a purpose of blackest die, many a heart of foulest treachery. They have too often produced, in the language of Jerom, *Concordia malorum major quam bonorum*, a greater harmony of wicked, than of good men. Who does not respect the garb of piety? Who will suffer the eye of suspicion to rest on the robes of formal sanctity? When a man talks much of his creed, and punctually observes the written forms of his church, does not all the world cry out, his faith is sound, all must be right?—Here is the deception. Piety is so rare a grace, that we are apt to connect its essence with forms; and Confessions of faith are the most convenient and imposing forms imaginable.—They cost nothing; they may be had for the wearing; and they afford an impenetrable covert for every species of fraud and iniquity.

Again, the habit of creed-making has given rise to a dangerous fallacy respecting the *extent* of a true christian faith. Many seem to think a system of belief valuable and safe only in proportion to its length. The gradual enlargement of the standard Confessions has encouraged this notion. The most ancient creed, fabulously denominated the Apostles', contains a dozen lines; the Nicene, twice as much; the Athanasian, twice as much more; the Augsburg Confession contains twenty-eight chapters; the English thirty-nine articles; the Scotch, thirty-three chapters. Thus have points of difference been multiplied. Every age has added something, till finally the more copious the system of faith, the more secure the believer thinks himself.

It is no uncommon thing to find persons who tremble at the thought of believing too little, but never dream of the peril of believing too much. And yet, which is the most dangerous? What is it to have a correct faith? Is it not to believe the exact truth? Is the hazard less on one side than on the other?—*Sparks.*

A friend has politely favoured us with the following admirable sentiments, from the pen of Wm. Pitt, Earl of Chatham. The article was first published in the London Journal of 1733.

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JAMES i. 27.—*Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

Whoever takes a view of the world will find that what the greatest part of mankind have agreed to call Religion, has been only some outward exercise, esteemed sufficient to work a reconciliation with God. It has moved them to build temples, slay victims, offer up sacrifices; to fast and feast; to petition and thank; to laugh and cry; to sing and sigh by turns. But it has not yet been found sufficient to induce them to break off an amour; to make restitution of ill-gotten wealth; or to bring the passions and appetites to a reasonable subjection. Differ as much as they may in opinion concerning what they ought to believe, or after what manner they are to serve God, as they call it, yet they all agree in gratifying their appetites.

The same passions reign eternally in all countries and in all ages. Jew and Mahometan, the Christian and pagan, the Tartar and the Indian, all kinds of men, who differ in almost everything else, universally agree with regard to their passions. If there be any difference among them, it is this,—that the more superstitious they are, they are always the more vicious; and the more they believe, the less they practise.

This is a melancholy consideration to a good mind. It is a most terrible truth, and certainly above all things worth our while to inquire into. We will therefore probe the wound, and search it to the bottom. We will lay the axe to the root of the tree, and show you the true reason why men go on in sinning and repenting, repenting and sinning again, through the whole course of their lives. And the reason is, because they have been taught, most wickedly taught, that religion and virtue are two things absolutely distinct; that the deficiency of the one might be supplied with the sufficiency of the other; and that what you want in virtue, you must make up in religion. But this religion, so dishonourable to God, and so pernicious to men, is worse than Atheism. For Atheism, though it takes away one great motive to support virtue in distress, yet it furnishes no man with arguments to be vicious. But superstition is the greatest possible encouragement to vice, by sitting as religion which shall atone and commute for the want of virtue. This is abolishing iniquity by a law, the highest law; by authority, the highest authority,—that of God himself. We complain of the vices of the world, and the wickedness of men, without searching into the true cause. It is not because they are wicked by nature, for that is both false and impious; but because to serve the purpose of their pretended soul-savers, they have been carefully taught that they are wicked by nature, and cannot help continuing so. It would have been impossible for men to have been both religious and vicious, had religion been made to consist, wherein alone it does consist; and had they always been taught that true religion is the practice of virtue, in obedience to the will of God, who presides over all things, and will finally make every man happy who does his duty. This single opinion in religion,—that things are so well made by the Deity, that virtue is its own reward; and that happiness will ever arise from acting according to the reason of things; or that God ever wise and good will provide some extraordinary happiness for those who suffer for virtue's sake,—is enough to support a man under all difficulties, to keep him steady to his duty, and to enable him to stand as firm as a rock amidst all the charms of pleasure, profit, and honour.

But this religion of reason, which all men are capable of, has been neglected and condemned, and another set up; the natural consequences of which have puzzled men's understandings, and debauched their morals, more than all the lewd poets, and atheistical philosophers that ever infested the world. For instead of being taught that religion consists in action or obedience to the eternal moral law of God; we have been most gravely, and venerably told, that it consists in the belief of certain opinions, which we could form no ideas of, or which were contrary to the clear perceptions of our minds, or, which is much worse, had a manifest tendency to make us wicked and immoral; and belief, this impious belief, arising from imposition on one side, and from the want of examination on the other, has been called by the sacred name of religion. Whereas, real, genuine religion consists in knowledge and obedience; we know there is a God, and we know his will, which is, that we should do all the good we can; and we are assured from his perfections, that we shall find our good in so doing.—And what would you have more? Are we, after so much inquiry, and in an age of full liberty, children still? And cannot we be quiet unless we have holy romances, sacred fables, and traditionary tales to amuse us in an idle hour, and give rest to our souls when our follies and vices will not suffer us to rest?

You have been taught indeed, that right belief, or Orthodoxy, will, like charity, cover a multitude of sins; but be not deceived; belief of, or mere assent to, the truth of propositions upon evidence is not a virtue, nor unbelief a vice; faith is not a voluntary act. It does not depend upon the will; every man must believe, or disbelieve, whether he will or not, according as evidence appears to him. If therefore, men, however dignified and distinguished, command you to believe, they are guilty of the highest folly and absurdity; because it is out of our power. But if they command us to believe and annex rewards to belief, and severe penalties to unbelief, then are they most wicked and immoral. Because they annex rewards and punishments to what is involuntary, and therefore neither rewardable or punishable. It appears, then, very plainly unreasonable and unjust to command us to believe any doctrine, good or bad, wise or unwise. But when men command us to believe opinions, which have not only no tendency to promote virtue, but which are allowed to commute and atone for the want of it, then are they arrived to the utmost reach of impiety; then is their iniquity full; then have they finished the misery and completed the destruction of poor mortal men. By betraying the interest of virtue, they have undermined and sapped the foundation of all human happiness; and how treacherously and dreadfully have they betrayed it? A gift well applied; the chattering of some unintelligent sounds called creeds; an unfeigned assent and consent to whatever the church enjoins; religious worships and consecrated feasts; repenting on a death-bed; pardons rightly sued out, and absolutions authoritatively given; have done more towards making and continuing men vicious, than all their natural passions and infidelity put together; for infidelity can only take away the supernatural rewards of virtue; but these superstitious opinions and practices have not only turned the scene, and made men lose sight of the natural rewards of it; but have induced them to think that were there no hereafter, vice would be preferable to virtue, and that they still increase in happiness, as they increase in wickedness. And this they have been taught in several religious discourses and sermons, delivered by men whose orthodoxy was never doubted; particularly by a late reverend prelate, I mean bishop Atterbury, in his Sermon on these words,—*If in this life only we have hope, then we are of all men most miserable*,—where vice and faith ride most lovingly and triumphantly together.

But these doctrines of the natural excellency of vice, the efficacy of a right belief, the dignity of atonement and propitiation have, besides depriving us of the native beauty and charms of honesty, and thus cruelly stabbing virtue to the heart, raised and diffused among men a certain unnatural passion which we call religious *hatred*;—an hatred constant, deep-rooted and immortal. All other passions rise and fall, die and revive again; but this of religious and pious hatred rises and grows every day stronger upon the mind as we grow more religious; because we hate for God's sake, for our souls' sake, and for the sake of those poor souls who have the misfortune not to believe as we do; and can we in so good a cause hate too much? The more thoroughly we hate the better we are; and the more mischief we do to the bodies and estates of those infidels and heretics, the more do we show our love to God. *This* is religious zeal and *this* has been called divinity. But remember that the only true divinity is humanity.

A celebrated preacher among the English Dissenters, now deceased, the Rev. Mr R——n, in a Charge which he delivered to a young minister at his ordination, thus addressed him: "Let me remind you, Sir, that when you come into this place, and address this people, you are not to bring your *little self* with you. I repeat this again, Sir, that it may more deeply impress your memory; I say, that you are never to bring your *little self* with you. No, Sir, when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."

When Archbishop Fenelon was Almoner to Louis XIV. his Majesty was astonished one Sunday, to find, instead of the usual crowded congregation, only himself and his attendants, the Priest and other officers of the Chapel. "What is the meaning of this?" said the King. The Prelate answered, "I caused it to be given out that your Majesty would not attend Chapel today, in order that you might see who came here to worship God, and who to flatter the King."

Whilst Antigonus was prosecuting a war in Asia, a certain author presented him a treatise on justice. "What a fool must this fellow be, (said Antigonus) to prate to me about *justice*, while I am engaged in *war*."

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JUNE 4, 1824.

CORRESPONDENCE.

By an arrival from Calcutta, we have just received a letter from Rev. William Adam, from which we furnish the following brief extracts. Speaking of the state of true Christianity in Calcutta, he remarks,—

"I earnestly look forward to the time when, by the aids derived from England and America, I shall be able to do something for the cause of truth also. Be assured that for this last object scarcely anything has yet been done in Calcutta."

Speaking of the writings of Rammohun Roy, Mr Adam says,—

"I have endeavoured to collect several other publications which may interest you. I am sorry that there are so few of them; one cause of which is the utter disruption of my connexions with the missionaries, and the consequent difficulty I experience in getting their different publications. They almost seem to wish to create a caste among Christians similar to that which exists among Hindoos, and which receives their unfeigned reprobation; and to direct its greatest severities against Unitarians by prohibiting them the use of spiritual 'fire and water.' This, however, better describes my own experience, than that of any other individual."

The zeal which Mr Adam manifests in the cause of pure Christianity is in the highest degree commendable, and ought to recommend him to the notice, the sympathy, and patronage of all who have at heart the diffusion of the religion of our blessed Master. Mr Adam is, as we have before mentioned, struggling with great embarrassments and hindrances, and stands in peculiar need of foreign aid and encouragement.

Unitarianism in Calcutta. It is with great satisfaction we learn that a new periodical work entitled the "*Unitarian Repository and Christian Miscellany*," is just established at Calcutta. By the kindness of the Rev. Mr Adam, we have received, by the late arrival from Calcutta, the four first numbers of this work. The following extract from the prospectus will show the plan and intended character of the work,—

"Since the month of September, 1821, there has existed in Calcutta, a small society of Unitarian Christians, who have laboured to extend the knowledge and promote the influence of true religion, by every prudent means which their limited resources have enabled them to employ. In the prosecution of their endeavours for this purpose, it has been considered desirable to commence a small periodical work, the objects of which shall be to diffuse as widely as possible a spirit of rational piety and of enlightened benevolence; and in particular to communicate correct and interesting information respecting the past history and present state of Christianity in all its forms throughout the world.

"Such are the objects proposed in the publication of The Unitarian Repository and Christian Miscellany, which will principally consist of short Essays on the most important subjects of religion,—notices of new publications and of passing events in the religious world,—and appropriate extracts from the standard writers, and the most useful periodical works of England and America."

Toleration. A bill has been introduced into the British Parliament, and passed to a second reading, which admits the celebration of marriages in Unitarian chapels, by Unitarian clergymen. The marriages are, however, to be registered as usual, and the church service is to be used on the occasion, only omitting the trinitarian part of it.

Leave has also been given for a bill to allow of the solemnization of marriages in Roman Catholic chapels, and for granting certain privileges respecting their burials and christenings.

Mr *Ezra Stiles Gannett* has given an affirmative answer to the invitation which he lately received, to settle as colleague pastor with the Rev. Dr Channing. We understand that the day appointed for the ordination is Wednesday, the 30th of the present month.

Christianity in India. In the letter from Rammohun Roy, which we lately published, it will be recollected that he made an allusion to one of the Annual Reports of the Calcutta Baptist Missionary Society. The object of the extract which he gave from this Report was to show that the doctrine of the trinity was an obstacle to the progress of Christianity among the natives.

In giving an account of those natives who had so far listened to them as to reject their idolatries, the missionaries remark:—

"Respecting some of these we are led to hope that they will be drawn forward by the cords of love and mercy, till they come under the meridian rays of truth; but respecting most of them, it is melancholy to observe, that having beheld only the dawn of day, they shrink back again from it, and involve themselves in shades as obscure as those from which they had emerged. . . . . Such characters are to Missionaries in the present day precisely what the Pharisees were to our blessed Lord. They have light enough to render them troublesome and injurious,—troublesome to the defenders of truth, and injurious to those who still continue in error. They annoy a missionary whenever they meet him, by speaking . . . on the doctrine of the trinity. Whatever may be the topic of his discourse, they endeavour to put an end to it by introducing this subject."

These charges against Unitarian natives should be read with all due allowance for the prejudices which the missionaries have conceived against them, on account of their not being disposed to follow them in all their fancies about the trinity.

It is worthy of particular notice, with how little modesty they speak in relation to this class of the natives. "Such characters [Unitarian natives] are to the Missionaries precisely what the Pharisees were to our blessed Lord." Upon what extraordinary wisdom and superior acquisitions is it, we should be glad to learn, that they found their claims to the same infallibility, as religious teachers, which our Lord possessed? He to whom a *divine spirit* was imparted without measure, and who was enabled to discern the thoughts and intents of the hearts of men, might with all propriety say to the perverse and deceitful Pharisees, O hypocrites! O generation of vipers! But that a weak and erring mortal should take upon him to denounce his fellow-being, because he cannot comprehend all the mysteries of his strange faith, or because he has the shrewdness and the independence to confound and thwart him by his questions and his arguments, this is not exactly what might be expected from a follower and disciple of the meek, and humble, and long-suffering Jesus.

What are we to think of such a paragraph as this:—

"Though they [Unitarian Hindoos] deny the fact, that Satan exercises an influence over the human mind, they actually prove it by their conduct on these occasions."

The great crime for which these men are charged with being under a Satanic influence, is simply their opposition to the doctrine of the *trinity*, and the troublesome questions and arguments by which they force upon the trinitarian a disagreeable sense of the absurdities and indefensible character of his own faith.

When will men cease to trample on the religious rights and revile the opinions of others as honest and sincere as themselves? Why should the circumstance that a man is a missionary to Hindoo idolaters, give him any special claim to infallible correctness of faith and practice? And why may he not sometimes learn his faults and errors even from a partially enlightened Hindoo? At least, we cannot but feel that a sincere and unprejudiced lover of truth should meet the arguments and bear the opposition of the natives with a better temper than these missionaries seem to have done; especially considering how much there is on the very face of trinitarian christianity, to confound and render sceptical a man who had just been brought to a sense of the absurdities of an idolatrous and polytheistical worship.

Religious Intelligence. The last number of the New York Observer gives an abstract of the Report of the *United Foreign Missionary Society*. From this abstract we gather the following facts relative to the different missions that have been under its patronage.

Among the Osages of the Arkansas, a mission was established in 1820. This people have been a long time at war with the Cherokees.—Their animosities have, however, in a good degree subsided.

Another establishment is called the *Great Osage Mission*. It is situated on the Osage river, about 360 miles from its junction with the Missouri. The number of Osages at this place is about 4000. A missionary has also been employed among the Tuscarora Indians, near Lewistown, in the western part of the state of New York.

The *Seneca Mission*, which has been under the patronage of this Society, and which is said to have been for a time highly successful, has been broken up by a law of the state.

The *Cataraugus Mission* is in the western part of the state. There are about 700 Indians belonging to this tribe, most of whom are unfriendly to the mission.

There is also a mission at *Fort Gratiot*, about a mile below the outlet of lake Huron.

A mission has also been lately established at *Mackinaw*, in Michigan Territory.

The receipts of the Society during the past year have been $14,486, and the expenditure $22,439; leaving a balance due the Treasurer of $7,953.

ORIGINAL COMMUNICATIONS.

REPORT OF THE TRUSTEES

Of the Evangelical Missionary Society, at their Annual Meeting, May 26, 1824.

As it is only six months since a Report was made to the Society, of the proceedings of the Executive Committee for the preceding year,* a particular statement will not now probably be expected. But the Trustees are unwilling to permit this occasion to pass, without observing that applications for assistance are increasing; that there is a happy prospect of extending the sphere and usefulness of the Society; and that we have every reason to persevere in the course hitherto pursued.

Since our last meeting, several new applications have been made for assistance, from destitute societies, and from others who need our bounty to enable them to support their religious teachers. Those of the latter description are the most numerous. As a necessary consequence of the great diversity of religious sentiments, which exists and is prevailing in the state, the clergy, in many places, are left without sufficient support, although no fault is chargeable on them, and they are still faithfully labouring in the cause of the gospel.

We may regret this state of things; and yet it seems to be unavoidable, where there is perfect religious freedom of opinion. The only rational and christian method of checking the prevalence of erroneous doctrines, is by encouraging the settlement and assisting in the support of learned, prudent, and zealous ministers. Where the clergy are able to teach and to convince gainsayers, and are exemplary, diligent, and faithful,—there, we may justly hope, divisions and dangerous errors will not exist. It becomes the duty of intelligent christians to aid in the establishment and maintenance of such teachers.

The prevalence of the modern sect of Universalists, who deny the doctrine of a future retribution, and who do not consider a pious and holy life essential to happiness hereafter, is particularly alarming, and calls for the special notice of all serious christians. We think this system to be most injurious to the interests of good morals, and to the welfare of civil society, as well as fatally dangerous to the souls of men. And we believe it directly contrary to the plainest declarations of the holy gospel. How is it to be opposed? The weapons of our warfare are not carnal but spiritual. There are already extant many able treatises, exposing the errors and dangers of this system; but they are read by a few only. The only extensive prevention or antidote, we think, will be found in a learned and pious ministry. It is the laudable design of this Society, to be kept constantly in view, to assist in the support and furtherance of an object, so justly dear to our ancestors, and from which has hitherto resulted so much good to individuals and to society.—We would encourage and patronize those who make the word of God their rule and guide, and who teach the pure and simple doctrines of the gospel.

It is our happiness to reflect, that several clergymen of the above character have been settled or continued through the bounty of this Society. Your christian liberality has been gratefully received; and the blessing of many ready to perish is your rich reward. We have also reason to believe, that dangerous errors have been prevented from spreading in many places, by the able instructions and exemplary conduct of those we have employed or assisted. And we have a well founded hope of more extensive usefulness. Liberal patrons of the Society are increasing, and a greater interest is felt in our behalf, by the intelligent and pious, on learning the objects and design of our labors. It remains for us to be active and faithful in the cause we have in view. Great good is not to be effected, but by zealous and persevering efforts. If these be in a good degree proportionate to the importance of the cause in which we are engaged, and such as the probable benefits to be expected require of us, we may reasonably hope to be instrumental in promoting the present and eternal welfare of many of our fellowmen.

* *The Annual Meeting, which was formerly in October, has been changed to the last Wednesday of May.*

[In the statement which we gave last week, of the moneys received in behalf of the Evangelical Missionary Society, there was an omission of certain sums, which had not then come to our knowledge, and which will be stated on a future occasion.]

For the Christian Register.

Mr Reed.—I met with the following lines in a little volume entitled "Poems for Youth," by a Family Circle, printed in London, 1820. If their simplicity and tenderness should please you as they have me, you may think them worthy of insertion in the Christian Register.

S.

A DIRGE.

The summer winds sing lullaby
O'er Mary's little grave,
And the summer flowers spring tenderly,
O'er her their buds to wave,
For O, her life was short and sweet
As the flowers which blossom at her feet.

A little while the beauteous gem
Bloomed on the parent breast;
Ah! then it withered on the stem,
And sought a deeper rest;
And we laid on her gentle frame the sod,
But we knew her spirit was fled to God.

The birds she loved so well to hear
Her parting requiem sing.
And her memory lives in the silent tear,
Which the heart to the eye will bring;
For her kind little feelings will ne'er be forgot,
By those who have mourned her early lot.

For the Christian Register.

Mr Reed. As a new impression of several of the Tracts of the Boston Publishing Fund will probably soon be called for, permit me to suggest, thro' the medium of your paper, whether it would not be adviseable to present them to the public, especially such of them as are designed for young children, under an appearance more imposing than that of the former impression? I am persuaded that if they were printed in the form which is usually given to children's books, and especially if they were accompanied with cuts representing some of the most interesting scenes which they describe, their increased circulation would amply remunerate the publishers for the additional expense of the impression. In the form in which they now appear, they are regarded merely as pamphlets or tracts, and I suspect that many are deterred by this cause, inconsiderable as it may seem, from purchasing them for distribution, and many more from reading and valuing them as they ought. Indeed, I have known instances, and I suspect the case is not an uncommon one, where tracts of a very inferior character have been chosen by persons who purchase for distribution, as rewards of merit among children at school, in preference to the tracts of the Publishing Fund, simply on account of their more imposing form and appearance. Is it not desirable that the taste of the young should be consulted in preparing books for their use, when it can so easily and so innocently be done? For myself, I should be gratified if the Committee of the Publishing Fund would select, or procure to be written, a series of moral and christian tracts or books adapted to the use of children from seven years old and upwards, and publish them from time to time in a form which would be the most likely to render them acceptable to the young. There is, I conceive, a lamentable deficiency of books of this description, which at the same time give just and rational views of religion, and are adapted to the state of society among ourselves.

Books, designed for the use of children, ought never to be of a sectarian character, but should be such as will be acceptable to the candid and serious of different religious views. *The Suspected Boy* is an admirable tract, & I think cannot fail to be well received by christians of all denominations. *James Talbot* is another of the same character, although I should have been pleased if religion had held in it a more prominent place. The same may be said of Thomas Dormer, or Hints on early Rising. The other tracts of the Publishing Fund, excepting the fine Sermon of Dr Channing to Children, are written for older persons, and perhaps are as useful in their present form as they would be in any other.—But I conceive that an important service would be rendered to the community by furnishing it with a greater variety than is now to be obtained of *Juvenile Books*, of an unexceptionable character, in a popular form, especially such as are fitted to recommend and inculcate christian truth and moral duty. I hope that the Committee of the Publishing Fund, or some other persons duly qualified, will direct their thoughts to the subject, and cause the deficiency to be supplied.

A Friend of Youth.

[We would inform our correspondent, that we have it in contemplation ourselves, to publish, as soon as circumstances will permit, a series of small books for children of the description named in his communication. We entirely agree with him in the utility and importance of a well selected series of books of this character.]

Steam Boats. Great alarm has been excited lately on the subject of travelling in *steam boats*. It should be recollected, however, that the boilers of the boats where accidents have occurred, have all been constructed on what is called the principle of "*high pressure*." Whereas no accidents are known to have occurred in boats whose boilers are constructed on the principle of "*low pressure*." The boats that ply between Providence and New York, and also those on the Hudson, are all said to be constructed on the *low pressure* principle. The following paragraph from the R. I. American, shows that no danger is to be apprehended from travelling in these boats:

"More than *one hundred thousand* passengers have been carried in the steam boats Fulton and Connecticut, in the course of the last nine years, through the Sound, and not a person has been killed or hurt from any defect in the machinery or the management of the boats. The number in the North River boats, we have no means of ascertaining, but we presume it would amount to more than half a million, and the same result has followed. Now we venture to say, that there is no mode of travelling known, which has proved to be equally secure. Neither stage-carriages, nor even private vehicles, can boast of such success.

CHURCHES.

Another appropriation of near $2,000,000 has been made to build Churches in England. The Dissenters are petitioning against this, and say the Episcopalians are rich enough to build for themselves without taking money partly derived from other religions.

Upwards of 4,000,000 dollars were appropriated a few years since to build churches—and 98 had been erected, affording accommodation to 450,000 persons, still it was said there was a want of room in churches. Mr Hobhouse denied there was any general want of room. The official papers said 3,000,000 of people wanted accommodation, and yet this grant would only give it to 75,000. So that 90,000,00[0] dollars would be wanted to complete the [da]tion. Mr H. recommended double service, and said that Churches in a[ll] would be erected if those who built th[em] allowed to choose their ministers.

Mr Hume said the way to promote [re]ligion was to have pious clergymen, not to e[nd]ow walls. He had seen churches well b[uilt] very ill filled—Of 10,600 parsons t[he] 6804 non-residents.—*Proceedings of t[he] Parliament.*

GENERAL INTELLIGENCE

Slave Trade. We promised, in a late p[aper] we should lay before our readers the particu[lars] proceedings of the Senate upon the Convent[ion] concluded, between the United States a[nd] Britain, proposing certain arrangements for t[he] suppression of the Slave Trade. With th[is] we find ourselves prevented from literally c[om]by a rule of the Senate, which forbids extr[acts] taken from the Journals of Executive Pr[o]The injunction of secrecy is removed as to [the] but remains as to the form of the Proceedi[ngs] are able to state therefore, only such particu[lars] obtain from oral report.

The Convention was concluded and sign[ed] 13th March, between our Minister, Richard [Rush] the part of the United States, and on the part [of] Britain, by the Right Honorable William H[uskisson] and the Right Honorable Stratford Canning.

The Convention comprises ten articles.

Article 1st, authorizes commanders and o[fficers] missioned officers of the two nations, duly a[uthorized] to cruise on the Coasts of Africa, of America[n] West Indies, for the suppression of the Sla[ve] under conditions subsequently specified, to s[ee] tain, capture, and send into the proper count[ry] captured vessels, any vessel, of either nation[al]ity ed in unlawful traffic in Slaves—the vessels [and] in to be tried by the tribunals of the country [to] they belong.

Art. 2nd, applies the same rule to vessels [not] by citizens of either nation, though not be[ing] flag of that nation, nor owned by individua[ls] ing to it, &c.

Art. 3d, requires that, in all cases, where [a] of either party shall be boarded by any naval [officer] the other party, on suspicion of being concern[ed] Slave Trade, the officer shall deliver to the [commander] the vessel so boarded, a certificate in writing [signed] by the naval officer, specifying his rank, &c. [and] object of his visit; and makes some other [provision] for the delivery of the ships' papers, when [captured] under this Convention.

Art. 4, limits the right of search, recogniz[ed by] Convention, to such as shall be necessary to [the] tainment of the fact whether said vessel is, or [was] engaged in the Slave Trade.

Art. 5, makes it the duty of commanders, [of] nation, having captured a vessel of the oth[er] this treaty, to receive into custody the vessel [and] and send or carry it into a port of the vessel's country, &c. for adjudication, if required, [in] which case triplicate declarations are to be s[igned]

Art. 6, provides that, in cases of capture [by] ficers of either party, under this Convention, [the] national vessel of the nation of the captured cruizing, the captor shall either send or carry [her] to some convenient port of its own country, [or] own dependencies, for adjudication, &c.

Art. 7, provides that the commanders and [officers] these captured vessels shall be proceeded [with] the countries into which they are brought as [prizes]

Art. 8, continues the right of search under [the] ty, to such officers of both parties, as are sp[ecially] structed to execute the laws of their respec[tive] tries in relation to the slave trade. For ev[ery] tious and abusive exercise of this right, offi[cers] be personally liable, in costs and damages, [and] prescribes other proceedings to be had in su[ch] Art. 9, provides that the government of [each] tion will inquire into abuses of this Conven[tion] the laws of each country, by the officers there[of] tively, and inflict on the officers complained quate punishment.

Art. 10, declares, that the right, reciproc[ally] ceded by this Treaty, is wholly and exclusiv[ely] ed on the two nations having, by their laws, [the] slave trade piracy, and is not to be taken t[o] any other way, the rights of the parties, & gages that each power shall use its influenc[e] civilized powers, to procure for them the ac[knowledg] ment of the slave trade's being piracy under [the] nations.

Art. 11, provides that the ratifications of [the] shall be exchanged at London, within 12 [months] as much sooner thereafter as possible.

The above paragraphs contain a synop[sis] Convention, as laid before the Senate. It [was] by the Senate, with certain conditions, one limited the duration of the Treaty to the [year] the parties, and another limited the right o[f] the African seas. Of these conditions, the [first] objection to the Treaty and the votes upon [it] presented to the public in an official form hereafter present a further account to our r[eaders]

— *National I[nt]*

Burlington College Burnt. The co[l]ing of the Vermont University at Burlington on Thursday morning last, from a spark upon the roof, and was burnt down. The discovered until the interior of the roof wa[s] that all efforts to extinguish it were hope college and society libraries, and part of the ical apparatus were preserved, together wit[h] and furniture of the students. Rooms are cured in town for the accomodation of the for the public exercises, and the duties of are to be prosecuted, notwithstanding this accident. *D*

The Rev. Theodore Clapp has been President of the New-Orleans College. T[he] tion is reviving; but English Literature slow progress in Louisiania.

Bowdoin College. The last course at the Medical School of Maine was attende[d] sixty students in Medicine. At the close o[f] twenty-one of these gentlemen passed an [ex]by the Faculty, assisted by Dr Mann of th[e] stand recommended to the Board of Truste[es] seers of Bowdoin College, for the degree o[f] this number three are from Connecticut, Massachusetts, three from New-Hampshire, [and] mainder from Maine. At an examination tion on some branch of medical science each student in public.

Apprentices' Library. It affords us to state that measures are now in train f[or] lishment of an Apprentices' Library in t[he] meeting was held on Wednesday evening Commissioners Hall in the Centre Market on this subject; when a committee was drafta Constitution, and another to recei[ve] tions in books, &c. Both these Commi report at a subsequent meeting.—*Charlest.*

give it to 75,000. So that 90,000,000 of dollars would be wanted to complete the accomodation. Mr H. recommended double or treble service, and said that Churches in abundance would be erected if those who built them were allowed to choose their ministers.

Mr Hume said the way to promote religion was to have pious clergymen, not to erect stone walls. He had seen churches well built, but very ill filled—Of 10,600 parsons there are 6804 non-residents.—*Proceedings of the British Parliament.*

GENERAL INTELLIGENCE.

SLAVE TRADE. We promised, in a late paper, that we should lay before our readers the particulars of the proceedings of the Senate upon the Convention lately concluded, between the United States and Great Britain, proposing certain arrangements for the further suppression of the Slave Trade. With this promise we find ourselves prevented from literally complying, by a rule of the Senate, which forbids extracts to be taken from the Journals of Executive Proceedings. The injunction of secrecy is removed as to the facts, but remains as to the form of the Proceedings. We are able to state therefore, only such particulars as we obtain from oral report.

The Convention was concluded and signed, on the 13th March, between our Minister, Richard Rush on the part of the United States, and on the part of Great Britain, by the Right Honorable William Huskisson, and the Right Honorable Stratford Canning.

The Convention comprises ten articles.

Article 1st, authorizes commanders and other commissioned officers of the two nations, duly authorized to cruise on the Coasts of Africa, of America, and the West Indies, for the suppression of the Slave Trade, under conditions subsequently specified, to search, detain, capture, and send into the proper country of the captured vessels, any vessel, of either nation, concerned in unlawful traffic in Slaves—the vessels so carried in to be tried by the tribunals of the country to which they belong.

Art. 2nd, applies the same rule to vessels chartered by citizens of either nation, though not bearing the flag of that nation, nor owned by individuals belonging to it, &c.

Art. 3d, requires that, in all cases, where any vessel of either party shall be boarded by any naval officer of the other party, on suspicion of being concerned in the Slave Trade, the officer shall deliver to the captain of the vessel so boarded, a certificate in writing, signed by the naval officer, specifying his rank, &c. and the object of his visit; and makes some other provisions for the delivery of the ships' papers, when captured under this Convention.

Art. 4, limits the right of search, recognized by the Convention, to such as shall be necessary to the ascertainment of the fact whether said vessel is, or is not, engaged in the Slave Trade.

Art. 5, makes it the duty of commanders, of either nation, having captured a vessel of the other, under this treaty, to receive into custody the vessel captured, and send or carry it into a port of the vessel's proper country, &c. for adjudication, if required, in every which case triplicate declarations are to be signed, &c.

Art. 6, provides that, in cases of capture by the officers of either party, under this Convention, where no national vessel of the nation of the captured vessel is cruizing, the captor shall either send or carry his prize to some convenient port of its own country, or of its own dependencies, for adjudication, &c.

Art. 7, provides that the commanders and crews of these captured vessels shall be proceeded against in the countries into which they are brought as pirates, &c

Art. 8, continues the right of search under this treaty, to such officers of both parties, as are specially instructed to execute the laws of their respective countries in relation to the slave trade. For every vexatious and abusive exercise of this right, officers are to be personally liable, in costs and damages, &c. and prescribes other proceedings to be had in such cases.

Art. 9, provides that the government of either nation will inquire into abuses of this Convention, and the laws of each country, by the officers thereof respectively, and inflict on the officers complained of, adequate punishment.

Art. 10, declares, that the right, reciprocally conceded by this Treaty, is wholly and exclusively founded on the two nations having, by their laws, made the slave trade piracy, and is not to be taken to affect, in any other way, the rights of the parties, &c. and engages that each power shall use its influence with all civilized powers, to procure for them the acknowledgment of the slave trade's being piracy under the law of nations.

Art. 11, provides that the ratifications of the Treaty shall be exchanged at London, within 12 months, or as much sooner thereafter as possible.

The above paragraphs contain a synopsis of the Convention, as laid before the Senate. It was ratified by the Senate, with certain conditions, one of which limited the duration of the Treaty to the pleasure of the parties, and another limited the right of search to the African seas. Of these conditions, the grounds of objection to the Treaty and the votes upon it, if not presented to the public in an official form, we shall hereafter present a further account to our readers.

— *National Intelligencer.*

BURLINGTON COLLEGE BURNT. The college building of the Vermont University at Burlington took fire on Thursday morning last, from a spark which fell upon the roof, and was burnt down. The fire was not discovered until the interior of the roof was on fire, so that all efforts to extinguish it were hopeless. The college and society libraries, and part of the philosophical apparatus were preserved, together with the books and furniture of the students. Rooms are to be procured in town for the accomodation of the students and for the public exercises, and the duties of the college are to be prosecuted, notwithstanding this calamitous accident. *Daily Adv.*

The Rev. Theodore Clapp has been appointed President of the New-Orleans College. This Institution is reviving; but English Literature makes but slow progress in Louisiania.

BOWDOIN COLLEGE. The last course of Lectures at the Medical School of Maine was attended by nearly sixty students in Medicine. At the close of the course twenty-one of these gentlemen passed an examination by the Faculty, assisted by Dr Mann of this town, and stand recommended to the Board of Trustees and Overseers of Bowdoin College, for the degree of M. D. Of this number three are from Connecticut, three from Massachusetts, three from New-Hampshire, and the remainder from Maine. At an examination, a dissertation on some branch of medical soience was read by each student in public.

APPRENTICES' LIBRARY. It affords us satisfaction to state that measures are now in train for the establishment of an Apprentices' Library in this city. A meeting was held on Wednesday evening last at the Commissioners Hall in the Centre Market, to consult on this subject; when a committee was appointed to draft a Constitution, and another to receive contributions in books, &c. Both these Committees are to report at a subsequent meeting.—*Charlest. (S. C.) pap.*

We are pleased to observe that the National Intelligencer proposes during the next session of Congress to publish in an octavo form a *Register of Debates*, to comprise an accurate and ample Report of the Debates in both Houses of Congress on main questions, and of such Debates, incidentally arising, as may involve important principles. The work will be continued annually and be comprized in about five or six hundred pages. The importance of an undertaking of this nature is obvious. It will present in a more durable form, a large portion of the useful matter published in the National Intelligencer, and which is seldom preserved more than a few days after its publication. *Aurora.*

It is reported that a gentleman well qualified for the undertaking, is collecting materials for a biography of the late Chief Justice Parsons.

A new paper has been established at Concord, N. H. called the *Concord Register*, printed by George Hough, for George Kimball, Editor and Proprietor. The first number was issued on Saturday last.

HEAT OF THE GLOBE. We observe a curious article in the Annals of Philosophy on a very interesting subject—the interior heat of the globe. The writer shows from a great number of observations in mines, that the temperature increases very regularly as we penetrate deeper into the crust, and that in the British mines generally, the laborers who work at the depth of 1300 or 1400 feet, or one fourth of a mile from the surface, live in a temperature (80 to 82) higher than that of Jamaica. Mr Bald, of Alloa, published some facts in the Edinburgh Philosophical Journal some years ago, and Mr Daubuisson gives others relating to the mines of Saxony, which establish the same conclusion. The writer in the Annals thinks that the increase in England is about one degree of Fahrenheit for every 10 or 12 fathoms of descent. Hence, we have reason to conclude, that it is not any peculiar local circumstances which generate the heat in small springs, but that they merely derive their waters from reservoirs situated at a great depth. Pursuing this idea, the Bath waters, which have a temperature of 116, may be supposed to come from the depth of three fourths of a mile, and at the depth of two miles downwards we should find the temperature of boiling water. This may be considered one of the most interesting truths lately added to Natural Philosophy.—*Lond. pa.*

RUSSIAN LITERATURE has at present twenty literary journals, four political journals, and two almancaks, all published either at St Petersburg or Moscow—but it will be long before they have primary, common and high schools for the great mass of their population; but we are believers in the millenium of human knowledge, and look forward to the day, with the eye of faith, when the interior of Russia, and the snows of the North, will exhibit an Aurora Borealis of mental light. *Boston Gaz.*

LITERARY HONORS. The University of Casan has presented to the Emperor of Austria the diploma of Doctor of Laws, which he has accepted. This distinction has been conferred in acknowledgment of the favour granted by the Emperor, of permitting the astronomical instruments for the University to be made at the polytechnic school of Vienna. *Daily Adv.*

RHODE-ISLAND BANKS. An abstract of the returns of the several Banks in the State of Rhode-Island has lately been published. The number of the Banks returned is *forty-two*, being more than one, we believe, for every town in the State. The capital stocks of the several Banks are of various amounts from *five hundred thousand* dollars down to *thirteen thousand*. The total capital stock of the forty-two banks amounts to 4,444,507 dollars. Bills in circulation, about seven hundred and twenty thousand; deposits, five hundred and ninety thousand; debts due from directors, seven hundred and sixty-eight thousand; due from other stock-holders six hundred and three thousand.

DISINTERMENT OF THE DEAD. A bill is before the Legislature of Connecticut, which is intended strictly to guard against the disinterment of the dead, and against all surgical and anatomical experiments upon *subjects* which have been improperly obtained. It subjects the medical institutions to be visited and inspected at pleasure by the Mayor and two senior Aldermen—places the anatomical Professors under heavy bonds that the law shall not be violated, and annexes a heavy penalty by fine and imprisonment in Newgate, to those who shall be found guilty of the offences described in the several provisions of the bill.

A CURIOUS FACT. Mr David Evans, of Plymouth, about eight miles from this village, some time last week, while chopping in the woods, felled a hollow tree which contained from four to eight hundred *Swallows!* They were of the kind generally denominated the Wood Swallow. The breast is white—tail forked and tail feathers sharp pointed. When discovered they were principally in a torpid state.

Norwich paper.

MONSTROUS SERPENT. The English papers, lately received, give an account of a serpent seen near Brachminetul, East Indies, measuring from 22 to 24 cubits in length. When at rest it is closely coiled up, but when disturbed, it stretches itself at full length, and jumps to the distance of 20 or 30 cubits. Its frightful shape and hissings have deterred parties from destroying it.

A SEA COW, 16 feet in length, and weighing 360 lbs. was lately caught, in a seine, at St Dorothy.

Jam. paper.

A motion has been made in Congress against "high pressure" steam boats.

At the medical commencement of the University of Maryland, held on the 5th ultimo, the degree of Doctor of Medicine was conferred on 58 gentlemen.

Severe shocks of an earthquake were felt at Jamaica on the 10th and 13th of April. The people attended their Churches and returned thanks to God for their preservation.

Rev. Elijah Hedding and Rev. Joshua Soule, have been elected Bishops of the Methodist Church.

It is stated, among the great benefits, which have resulted from the great Canal, in New York, that a small district, of that State, which, in 1815 contained but two families, and had but one road passing through it, now includes 67 road districts, 24 school districts, and contains 778 children between the age of five and fifteen, and probably upwards of 3000 inhabitants.

FIRE. On the 20th ultimo, the Steam Saw-Mill, in Wilmington, (N. C.) was burnt, together with 250,000 of lumber, and a sloop, also loaded with lumber.—Mill insured in Charleston and New-York for $14,000.

BRAZIL. M Jose Silvestre Rebello has been presented by Mr Adams, Secretary of State, [to whom he had delivered his credential letter] to the President of the United States, as Charge d' Affaires from the Emperor of Brazil, and was received and recognized in that character by the President.

Benjamin Greene, Esq. of Berwick, is appointed Marshal of the District of Maine, in the place of Mr Thornton, deceased. W. G. D. Worthington, Esq. is appointed a Commissioner of Land Claims in Florida, in the place of Mr Hamilton, resigned.

Mr Thomas Jackson is appointsd Health Commissioner, and Samuel H. Hewes, Esq. superintendent of Burying Grounds, in this city, under the new Health Regulations.

Massachusetts Legislature.

SENATE.

FRIDAY, May 28. Many petitions were presented. Both Houses met in convention, for the choice of Counsellors. The whole number was elected from the Senate.

The convention then proceeded to the choice of Secretary and Treasurer of the commonwealth. The Hon. Nahum Mitchill was re-chosen Treasurer, and Samuel D. Bangs, Esq. of Worcester, was chosen Secretary.

The Rev. Daniel Sharp was chosen Chaplain of the Senate and House, for the present year.

SATURDAY, May 29. The Counsellors elected all declined taking their seats. The two Houses then met in convention, and elected the following gentlemen: Hon. Aaron Hill—Stephen White, Esq.—Hon. Nathan Chandler—Hon. Abraham Lincoln—Hon. Solomon Smead, jr—Hon. Nathan Willis—Hon. Ebenezer Fisher—Hon. Thomas Weston, and Russell Freeman, Esq.

Among the petitions presented, read and committed was one from the subscribers to the *Amherst Institution.*

MONDAY, May 31. But little business was reported except reading petitions, &c.

TUESDAY, June 1. The petition for a new bridge over Charles river was referred to the standing Committee on bridges, Other petitions were committed. The Senate was this day occupied as a component part of the Board of Overseers of Harvard University, on an important report, relative to the discipline and instruction of that institution.

WEDNESDAY, June 2. The Senate was chiefly occupied in hearing petitions, and in business of minor consequence. The Hon. Mr HODGES had leave of absence.

HOUSE OF REPRESENTATIVES.

FRIDAY, May 28. Twenty-four petitions were presented.

SATURDAY, May 29. Rev. Mr Sharp declined officiating as Chaplain for the House, and the Rev. Mr Jenks was then chosen.

Certain resolves were reported, relative to the appointment of Electors of President of the U. S. The resolves, together with the choice of the counsellors, and the hearing petitions &c. occupied the day.

MONDAY, May 31. Petitions were received from various towns in Plymouth county, relative to a bridge from South Boston to Wheeler's point. Various other petitions were received, read and committed.

At noon the two Houses assembled in the Representatives Hall, and His Excellency the Governor came in and delivered his speech.

Committees were appointed by the Senate & House to report answers to the Governor's Speech. The old rules of the House were adopted. The usual standing Committees were appointed.

TUESDAY, June 1. Petitions were received for another new bank in Boston, one in Salem and one in Belchertown, the capital of all which is to amount to $1,100,000.

The Report on the choice of Electors came under discussion, and occupied the House till they adjourned. The same subject occupied the House on Wednesday, in committee of the whole. Many petitions were committed.

Congress.

The Tariff bill has received the signature of the President. The Committee on the charges of Mr Edwards, against Mr Crawford, have made a report, in which they exculpate Mr Crawford from the charges brought against him.

Congress adjourned on the forenoon of Thursday, the 27th ult. to the first Monday of December next.

FOREIGN ARTICLES.

The following summary of foreign news is from the Rhode-Island American.

London papers to April 23d have been received at New-York, since our last. They contain littte intelligence of interest to the American reader. Great Britain, with the exception of Ireland, where outrages were still committed, continued tranquil and prosperous. Parliament, it was thought, would be prorogued as early as the 15th of June—and the King was expected to visit the Continent in July.

There is scarcely a word of news from France. The Chamber of Deputies were engaged upon the *project* for reducing the interest on the National Debt. The measure met with much opposition.

Spain is represented in letters from that kingdom, to be in a deplorable situation. In several of the cities horrible massacres and excesses are alleged to have been committed.

THE GREEKS.

The Turks were making formidable preparations for the prosecution of the war with the Greeks. They were provisioning the fleet of the Capitan Pacha, and were resolved to have 100,000 men on foot by the month of May.—The prospects of the Greeks, however, continued to be encouraging, and their arms generally triumphant. A letter from Zante, dated March 13, announces the capture of the important place of the Coron, the last bulwark of the Turks in the south of Morea. This town was carried by storm by the Greeks under the command of an Ecclesiastic, Zorbino, who took it by surprise. The occupation of the town and castle of Arta by Constantine Bozzaris, is also confirmed. A large ship from London had brought them a great quantity of powder, cannons, mortars, shells, cannon balls, and other kinds of ammunition, preparatory to the siege of Lepanto.—This city, the latest accounts add, was surrendered to the Greeks, March 13, after a battle in which many of the Turks perished. In this fortress, it is said, there was found a rich booty in money, ammunition, arms, baggage, and effects, obtained from the pillage of Achaia, in 1821, by Jussouf Pacha. Lord Byron was lending very efficient aid to the Greek Cause—and the Greeks were actively engaged in erecting fortifications, for the purpose of offering effectual resistance to the Turks in the ensuing campaign.

The accounts from Algiers are to March 30, at which time two frigates were cruising before that port, and two others before Bona. No accommodation had been made of the differences with the Algerine Government.

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The advices from Greece and the Ionian Islands continue of the same wholesome nature as usual, and principally proceed from the *Phillenians* there. By those from Greece to the 3d of March, it is asserted that the Greek garrison in *Corinth* was well provisioned; that a powder manufactory had been established at *Tripolitza*; that monitorial schools had been erected in Tripolitza, and five other towns in the Morea; that the seeds of good learning had been sown in most parts of the peninsula; and that the arts of peace as well as measures of defence, every where were patronized. A military academy and a Lancasterian school had also been established under English auspices, at Missolunghi.

From Epirus it was stated, that Arta had been taken by the Greeks, and that the insurrection of the Pacha of Schodra against the Porte was confirmed.

Ancona advices to March 19th, inform, that the Greek expedition from Missolunghi against the castles of Lepanto, had been successful:—Lord Byron was said to have accompanied this expedition; the artillery of which was commanded by Colonel Stanhope, and the Engineers directed by Capt. Parry, both Englishmen; and that among the officers of the expedition there were British, Austrian, Prussian, American, and Italian volunteers, in command. It is added, that soon after Capt. Parry opened his fire on one of the Dardanelles of Lepanto, a practicable breach was made, and that a successful assault ensued. The other castle was expected to fall speedily. A Turkish brig and corvette were said to have been lost and burnt in the Gulf of Lepanto, but whether by accident or in fight, was not mentioned.

An Agent of the Greek Committee in London has sailed from Portsmouth, with near $200,000 for the Greeks.

The last message of the American President, was published in Greece on the 9th of February.

Mr Webster's Speech on the Greek Question has been translated into the Greek language, printed, and a large number of copies transmitted to Greece, to be distributed among the people of that country.

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The British parliament has just appropriated 100,000 dollars for schools in Ireland.

The Bank of England has begun to loan on mortgages, and within a week near $2,000,000 were loaned.

No Clergyman has yet been found who will accept the church in Grenock, over which Dr Chalmers lately presided; they are unwilling to undertake on his system.

The British Board of Longitude have given $2000 to Mr Peter Barlow, for his discovery of a method of correcting the local attraction of vessels!

GREAT ENTERPRISE. Charles Waterton, Esq. has proceeded from England to S. America, to superintend the formation of a canal across the isthmus of Darien.

The King of Denmark has sent an Agent to England to purchase a Steam vessel.

MARRIED,

In Suffield, Con. Rev. Elam C. Clarke, of Providence, to Miss Emily L. Pease, only daughter of the Hon. Oliver Pease, of that place.

In this city, Mr Warren Vinton, of Bath, Me. to Miss Charlotte Emerson, of Boston.—Mr John A. Neal, to Miss Nancy W. Powers.

In this city, on Monday evening, by the Rev. Mr Wisner, Rev. Louis Dwight to Miss Louisa H. Willis, 2nd daughter of Mr Nathaniel Willis, publisher of the *Boston Recorder.*

DIED,

At Tampico, 30th of April, N. J. Ingraham, U. S. Consul for that port.

On the coast of Africa, in February last, on board brig Miles Standish, Mr Arnold Tiffany, of Warwick—and on 7th of April, on the passage home, Mr Daniel A. Randall, 2d mate of that vessel,

At Providence, Mr Sylvester Brown, aged about 34—Mr John Babson, aged 47.

At Cambridge, Mr William Shepard Gray, formerly of Salem.

The number of deaths in this city during the week ending May 27, was twenty two.

A Card.

THE undersigned tender their grateful acknowledgements to the inhabitants of Stoughton and the adjoining towns, particularly Randolph, with the company of Engine-men, for their very prompt and active exertions in extinguishing the fire occasioned by the burning of Mr Isaac Talbot's dwelling house on the 31st ult. and rescuing our houses and property from the flames that threatened almost immediate destruction.

John Capen, Uriah Capen,
Adam Capen, Horatio Blanchard,
John Capen, jr. *Stoughton, June 1.*

Books, at Reduced Prices.

JAMES W. BURDITT, having a large Stock of Books on hand, intends to dispose of part at very low prices. He has, in addition to his present Establishment, taken Store No. 92, Court-street, (three doors west of Franklin Head) where the Books will be sold by retail—the Collection consists of several thousand volumes of English, Scotch, and American Editions, and many of them will be sold for less than one half the retail prices. Among the assortment are Bibles of all sizes, suitable for the *Pocket, Family or Pulpit*, with or without Notes.

Also—a number of *Suttaby and Walker's* miniature editions of the Poets, &c.

Printed catalogues, with the prices affixed, may be had gratis at the above store. May 21

Blair's Common Things.

JUST PUBBLISHED at James Loring's Bookstore, No. 2 Cornhill, price 12 1-2 cents single, $1,12 per, doz. The First Catechism for Children, containing Common Things necessary to be known at an early age, by Rev. DAVID BLAIR, author of the Grammar of Philosophy, &c. With the addition of several useful articles, adapted to the capacities of children; a Catechism relative to the American Revolution; and a Sketch of the History and Customs of Nations, &c. &c. *Fourth Edition, Revised.*

N. B.—The above little book needs no higher recommendation than the assertion of the fact that the Boston publisher has printed about twelve thousand copies within 3 years, and that it is in increasing demand. June 4.

Artillery Election.

THE New-England Museum will, on this occasion, be fitted up in the first style of Exhibition. It will be ornamented and illuminated as usual on public occasions, and be furnished with a superior band of music. Those who are seeking rational amusement, cannot, it is believed, spend an hour more agreeably or profitably, than at this celebrated establishment.

Female Classical Seminary, Worcester

THE subscriber, in again offering the benefits of his Seminary to the public, has the pleasure of stating, that he has enlarged and systematized his plan, and that he now proposes giving a regular course of instruction to *Young Ladies only*, in all the branches that are taught in Academies, or that may be judiciously selected from a Collegiate course, together with painting, needle work, music and the Latin and French languages.

He has engaged the assistance of Miss C. SPRAGUE, a lady of distinguished literary attainments, and his Seminary will now have the combined advantage of a lady's and gentleman's instruction. The pupils will be so arranged, that the number of classes will not exceed three or four, which will afford peculiar opportunity for particular and careful instruction.

Price of Tuition $10 per quarter—Board $2 per week. Summer quarter to commence June 7th.

BENJAMIN F. FARNSWORTH.

Reference to—Hon. Levi Lincoln, Hon. A. Bigelow, Rev. Dr Bancroft, Rev. J. Going. May 14.

POETRY.

[From the U. S. Literary Gazette.]

THE RIVULET.

This little rill, that from the springs
Of yonder grove, its current brings,
Plays on the slope awhile, and then
Goes prattling into groves again,
Oft to its warbling waters drew
My little feet when life was new.
When woods in early green were drest,
And from the chambers of the west
The warmer breezes, travelling out,
Breathed the new scent of flowers about,
My truant steps from home would stray,
Upon its grassy side to play;
To crop the violet on its brim,
And listen to the throstle's hymn,
With blooming cheek and open brow,
As young and gay, sweet rill, as thou.

And when the days of boyhood came,
And I had grown in love with fame,
Duly I sought thy banks, and tried
My first rude numbers by thy side.
Words cannot tell how glad and gay
The scenes of life before me lay.
High visions then, and lofty schemes
Glorious and bright as fairy dreams,
And daring hopes, that now to speak
Would bring the blood into my cheek,
Passed o'er me; and I wrote on high
A name I deemed should never die.

Years change thee not. Upon yon hill
The tall old maples, verdant still,
Yet tell, in proud and grand decay,
How swift the years have passed away,
Since first a child, and half afraid,
I wandered in the forest shade.
But thou, gay, merry rivulet.
Dost dimple, play, and prattle yet;
And sporting with the sands that pave,
The windings of thy silver wave,
And dancing to thy own wild chime,
Thou laughest at the lapse of time.
The same sweet sounds are in my ear
My early childhood loved to hear;
As pure thy limpid waters run,
As bright they sparkle to the sun;
As fresh the herbs that crowd to drink
The moisture of thy oozy brink;
The violet there, in soft May dew,
Comes up, as modest and as blue;
As green, amid thy current's stress,
Floats the scarce-rooted water cress;
And the brown ground bird, in thy glen,
Still chirps as merrily as then.

Thou changest not—but I am changed,
Since first thy pleasant banks I ranged;
And the grave stanger, come to see
The play-place of his infancy,
Has scarce a single trace of him
Who sported once upon thy brim,
The visions of my youth are past—
Too bright, too beautiful to last.
I've tried the world—it wears no more
The colouring of romance it wore.
Yet well has nature kept the truth
She promised to my earliest youth;
The radiant beauty, shed abroad
On all the glorious works of God,
Shows freshly, to my sobered eye,
Each charm it wore in days gone by.

A few brief years shall pass away,
And I, all trembling, weak, and grey,
Bowed to the earth which waits to fold
My ashes in the embracing mould
(If haply the dark will of fate
Indulge my life so long a date.)
May come for the last time to look
Upon my childhood's favourite brook.
Then dimly on my eye shall gleam
The sparkle of thy dancing stream;
And faintly on my ear shall fall
Thy prattling current's merry call;
Yet shalt thou flow as glad and bright
As when thou met'st my infant sight.

And I shall sleep—and on thy side,
As ages after ages glide,
Children their early sports shall try,
And pass to hoary age and die.
But thou unchanged from year to year,
Gaily shalt play and glitter here;
Amid young flowers and tender grass
Thy endless infancy shalt pass;
And, singing down thy narrow glen,
Shalt mock the fading race of men. B.

Miscellanies.

A ROBBER RECLAIMED.—*Founded on fact.*

A worthy minister, whom I shall call the Rev. Mr Moncrief, resided near Edinburgh, about the year 1746. He was generally esteemed for his piety and attention to his ministerial duties.—He preached the whole truth of God, in style plain and simple, calculated at once to inform the understanding, and, under the divine blessing, to affect the heart. It was his custom to go from home annually to receive his yearly stipend; which was managed with so much care and frugality, that it became just sufficient for the support of the family, without any surplus at the end of the year. To the prudence and domestic economy of Mrs Moncrief much of this was to be attributed. She neither affected the fine lady, nor did she bring herself into contempt by her vulgarity. She knew when to be silent, and when to speak; and instead of listening to the idle reports and vain tattle of some busy bodies in the congregation, she heard their tales, and buried them in her own mind, without retailing them to others.—The season having arrived when Mr Moncrief took his journey for the purpose of receiving his stipend, he left home on foot, unattended and unarmed, and, having settled his business, was returning to his habitation. Scarcely had he proceeded half way, before a young man presented himself before him, and peremptorily insisted on his money, at the same time raising a pistol to enforce his demand. The light of the moon enabled Mr Moncrief to recognize in the robber no less a character than Saunders Maitland, a linen draper, who had recently failed. The firmness of the good minister astonished young Maitland. "This, sir," said he, "is my *first* attempt; I have been unfortunate, I am destitute of every thing. Your character I respect, and it is no intention of my heart to offer you either injury or insult, but distress impells to this action." These words were delivered in so modest and humble a tone, that confirmed Mr Moncrief in the sentiment, that he was not lost in vice; and prompted by his sacred office, and a desire to deter the young man from his purpose, he began to reason with him, and pointed out to him, in strong, nervous language, the crime he was about to commit—the cruelty of depriving a minister of a whole year's subsistence for himself and family, and the awful end that awaited all who pursued so dangerous a course. Often he recalled to his mind the convictions of his conscience, and the admonitions he had received in private, as well as in public; and added with a firm voice, *The end of these things is death.*

Maitland listened with attention, and, during the address, his eye and his pistol often fell below the plain of the horizon. For some time an internal conflict was maintained, between the desire for the money and the sin of taking it.—At length his conscience yielded, and in the most peremptory manner, he demanded Mr Moncrief to surrender his money! The minister, aware that resistance would be vain, looked at the pistol that was now pointed at him—delivered his money to Maitland; and requested that he would listen to him for a few moments.—"You say, young man, that this is your *first* attempt—take my advice, and, to prevent your destruction let it be your last. Go and use the money now obtained, in an industrious manner, and you shall have not only my forgiveness, but my prayers." Moncrief then raised his reverend eyes and hands to heaven, and implored mercy for the robber. They parted, the minister to his affectionate wife and family, and Maitland to—alas he knew not whether!

> The world was all before him where to choose
> His place of rest—

Happy if he could have looked to providence as his guide, or prayed for direction; but he could not pray. Afflicted with the most distressing feelings—sensible of his crime, and aware of the danger to which his life was exposed, he wandered about for some, undetermined what should be his future proceeding. The solemn parting words of the minister still sounded in his ears, and his kindness melted his heart. At one time he resolved to return the ill-gotten booty, but then he knew that his apprehension might be the consequence, and his life the forfeiture.

Meantime the case of Mr Moncrief was greatly commiserated, by his affectionate parishioners; old and young spontaneously came forward, and more than compensated the loss he had sustained. Still he prayed for Maitland, and often wept as he intreated God to bring him to a sense of his sin, and to reclaim him from the paths of the destroyer.

At length Maitland heard of a vessel bound to India, and hastened on board. While there, he frequently reflected on the sin he had committed, and would gladly have restored the money he had so unwillingly taken, but this became every day more impracticable, and he now turned his attention to the minister's advice, to employ it honestly and industriously. He availed himself of the numerous advantages which commerce opens to the sailor, and by great assiduity and caution, aided by the blessing of providence, which he earnestly sought, as well as the pardon of his sins, he succeeded beyond his most sanguine expectations. His desire and determination to refund the property he had stolen never forsook him, and he embraced the first opportunity of making restitution in person. More than 12 years however, rolled away without presenting any facility of visiting Mr Moncrief. At last, he obtained a freight to Bordeaux, and thence to Leith, and having learned that Mr Moncrief was still living with his wife and family at their old residence, he forwarded two pipes of excellent wine to him, but without mentioning from whom they came. When they arrived at the good minister's door, he was thrown into the greatest perplexity, observing, that for himself he could not afford to drink wine, he had no celler in which he could place it, nor did he possess any friend that was likely to send him so valuable a present. The whole, therefore, was a mistake, and the wine was obviously intended for some other person. He consented, however, to allow them for the present to be placed in his stable.

After making every inquiry to discover the real owner of the wine, and obtaining no information whatever, Mr Moncrief concluded that time would develope the mystery. After a few days, a respectable looking gentleman alighted from his carriage, and requested to see the minister. Being introduced, he said he had been brought up in the country, and had constantly recollected him with esteem and veneration. He had taken the liberty of bringing a few trifles for the acceptance of Mrs Moncrief. The presents consisted of some choice fruits, silks, &c. of no small value.—The stranger was invited to a very plain dinner, of which the family was about to partake, and at the conclusion of the repast, politely requested a glass of wine. Mr Moncrief apologized at not having any, his income not allowing him to drink it. "It is true," said he, "that there are two pipes of wine in my stable, directed to me, but I do not know to whom they belong." The guest replied that he knew who sent them, and that Mr Moncrief was to consider the wine as his own property. Some wine was immediately produced, and after the party had drank health and happiness to their benevolent friend, Mrs Moncrief and her children retired, leaving the husband and the stranger to themselves.—The surprise and astonishment of the family can scarcely be imagined, and yet they could form no idea of the name or character of the guest.

Scarcely had the two gentlemen been left alone, when the stranger became visibly thoughtful, and laboured apparently under great mental pertubation. As he sat, the crystal tears flowed in rapid succession, and his heart seemed ready to burst. Mr Moncrief became greatly alarmed, and was on the point of ringing the bell for assistance, when the stranger, looking wishfully at him, uttered in broken accents, "Excuse me, dear and reverend Sir—be not alarmed, my tears speak at once my pungent sorrow for the past, and my gratitude for the present moment." In an instant he drew out his purse, containing a sum of money, and with his pencil proceeded to make calculations, then placed on the table a second sum. "Now, dear Sir," said he, with an inexpressible look of gratitude and humility, "behold your property restored, and the interest due thereon. Maitland, once the robber, offers you to-day some restitution for his great offence. I did not reject the advice you gave me on that occasion. Your image has been constantly before my eyes. Frequently have I sought pardon of God, and prayed that blessings might descend upon you. The Almighty has, I trust, answered my prayers, and made me prosperous in regard to both worlds."

Moncrief looked with astonishment, first at Maitland and then at the money. Time and a sea-faring life had left no traces of his former appearance; yet from the moment that the first sum was laid down, a dawn of hope arose in his mind that the object was before him, for whose salvation he had so long supplicated.

The feelings of the parties may be better conceived than described. The pious minister beheld his prayers answered. He that stole, wrought with his hands, and restored what he had unjustly taken away. God prospered him in his endeavours to make restitution, and the robber became not only *honest*, but the friend of the man whom he had injured.

THE ALPINE HORN.

The Alpine Horn is an instrument constructed with the bark of the cherry-tree; and which, like a speaking-trumpet, is used to convey sounds to a great distance. When the last rays of the sun gild the summit of the Alps, the shepherd who dwells highest on those mountains, takes his horn, and calls aloud, *Praised be the Lord!* As soon as he is heard, the neighbouring shepherds leave their huts, and repeat those words. The sounds last many minutes, for every echo of the mountains, and grotto of the rocks, repeat the name of God. How solemn the scene! Imagination cannot picture to itself any thing more sublime. The profound silence that succeeds—the sight of those stupendous mountains, upon which the vault of heaven seems to rest; every thing excites the mind to enthusiasm.

In the mean while, the shepherds bend their knees, and pray in the open air; and soon after retire to their huts, to enjoy the repose of innocence.

WANT OF PUNCTUALITY.

Few things tend more to alienate friendship, than a want of punctuality in our engagements. I have known the breach of a promise to dine or sup, break up more than one intimacy. A disappointment of this kind rankles in the mind; it cuts up our pleasures (those rare events in human life, which should not be sported with) it not only deprives us of the expected gratification, but renders us unfit for and out of humor with every other; it makes us think our society not worth having, which is not the way to make us delighted with our own thoughts; it lessens our self-esteem, and destroys our confidence in others; and, having leisure on our hands, (by being thus left alone) and sufficient provocation withal, we employ it in raking up the faults of the acquaintance, who has played us this slippery trick, and in forming resolutions to pick a quarrel with him the very first opportunity we can find. *Table Talk. Lon. New Monthly Mag.*

TO HYPOCONDRIACS.

To be always considering "what we should eat, and what we should drink, and wherewithal we should be clothed," in order to avoid the approach of disease, is the most likely means of provoking its attack. A man who is continually feeling his pulse, is never likely to have a good one. If he swallow his food from the same motive as he does his physic, it will neither be enjoyed nor digested so well, as if he eat in obedience to the dictates of an uncalculating appetite.

The hypocondriac who is in the habit of weighing his meals, will generally find that they *lie* heavy on his stomach. If he take a walk or ride, with no other view than to pick up health, he will seldom meet with it on the road.

Nothing, surely, can be more idle and absurd, than to waste the whole of our *being* in endeavours to preserve it; to neglect the *purposes*, in order to protract the *period* of our existence.

ARTS OF KNAVERY IN CHINA.

One of my companions (says a late traveller in China) who bought some chickens, the feathers of which were curiously curled, found in a few days' time that the feathers were growing straight, and that the chickens were of the most common sort.—The Chinese had curled the feathers like a wig, a little before he was going to sell them.

Sometimes you think you have bought a capon, and you receive nothing but skin,—all the rest having been scooped out, and its space so ingeniously filled, that the detection cannot be discovered until the moment you are going to eat. The counterfeit hams of the Chinese are also curious. They are made of a piece of wood cut in the form of a ham, and coated over with a certain kind of earth, which is covered with hog's skin. The whole is so curiously prepared, that a knife is necessary to discover the fraud.

FENELON.

The character and method of Fenelon have been thus described:—"He visited his diocess very diligently, and preached in all the churches of it. In his public instructions, he suited his discourses to every capacity; speaking to the weak in an easy and familiar manner, whilst he raised his style for those who had a more elevated genius. His sermons flowed from his heart; he did not write them down, and hardly meditated on them beforehand. He only shut himself up in his closet, to obtain by his prayers the knowledge he wanted. His only view was to be like a good father,—to comfort, to relieve, and to instruct his flock. He was a man of extensive learning, great genius, and of an exquisite taste and irreproachable morals."—Was born 1651—died 1715.—*General Dictionary.*

Franklin particularly endeavoured to convince young persons, that no qualities are so likely to make a poor man's fortune, as those of *frugality* and *integrity*. I was never discouraged, says he, by the seeming magnitude of my undertakings, as I have always thought, that one man of tolerable abilities may work great changes, and accomplish great affairs, among mankind, if he first form a good plan, and, cutting off all amusements and employments that would divert his attention, make the execution of the same plan his sole study and business.

Dr Bryce, of Edingurgh, has published a test of perfect vaccination, which should be at once adopted in every city and country. It consists in vaccinating on the other arm from the one first vaccinated. If the first has been perfect, both pustles will ripen precisely at the same time;—if this does not take place, the constitution has not been properly affected, and it must be repeated. This is simple and easy, and ought never to be neglected.

AGRICULTURE AND DOMESTIC ECONOMY

To preserve hams or other smoked meat through the summer.—Wrap up the meat in tow, of either flax or hemp, after shaking out the loose shives, and pack it in a tierce or barrel, taking care that there be next the tierce and between every piece of meat, a thick layer of tow packed in as close as possible; then set it away in a dry cellar or upper room. It is enough that the barrel or tierce be sufficient to keep the mice out, as no fly or insect will enter the tow.

Tow and flax are such bad conductors of heat, that a piece of ice will be preserved a long time, wrapped up in tow. Cut straw also answers extremely well to keep hams in. Ashes are apt to communicate a bad taste to the meat. Care should be taken to prevent the flies from having access to the meat before being packed away.—*Archives of Useful Knowledge.*

On deep and frequent ploughing. "I entertain no doubt of the utility of deep ploughing; not at once, in our land in general, but by an increase of two or three inches at every annual ploughing, until the earth be stirred and pulverized to the depth of ten or twelve inches. Indian corn planted in such a mass of loosened earth, would not, I am persuaded, ever suffer by ordinary droughts. Like a sponge, it would absorb a vast quantity of rain water, and become a reservoir to supply the want of that and all other plants. Nothing is more common in a dry summer, than the rolling of the leaves of corn; and that circumstance is often mentioned as an evidence of the severity of the drought. This rolling of the leaves of Indian corn, is the consequences in part, of scant manuring, but still more of shallow ploughing. Few, perhaps, are aware of the depths to which the roots of plants will penetrate in a deeply loosened earth. A gentleman much inclined to agricultural inquiries and observations, informed me, near fifty years ago, that seeing some men digging a well in a hollow place, planted with Indian corn, then at its full growth, he stopped to examine how far its roots had descended, and he traced them to the depth of nine feet. The soil was an accumulation of earth, which had run or been thrown into the hollow.

"The seeds of the common turnip, sown in warm weather, and on soil sufficiently moist, I have known to vegetate in about eight and forty hours; and in only four or five days afterwards, I have found the roots to the depth of four or five inches." *Pickering's Address.*

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